

Aashukan

**A guide for raising awareness about
Indigenous realities in a tourism context**



**Presented by
Indigenous Tourism Quebec**



Kwei



Kwai



Gwe



Ullukut

Qey





Aashukan means “bridge”
in the Eeyou language.

**This guide for raising awareness about
Indigenous realities in a tourism context has
been created by Indigenous Tourism Quebec.**

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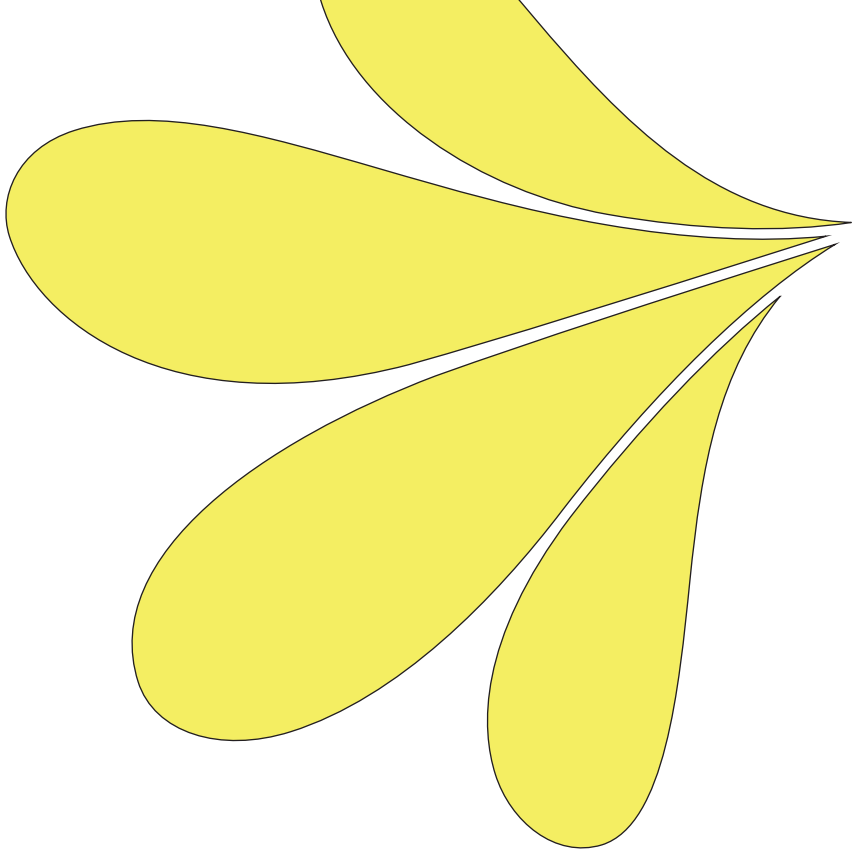
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Background

In recent years, Quebecers and Canadians have become increasingly interested in Indigenous cultures. People want to learn more about Indigenous history, traditions and realities. A growing desire for bridging the gap has taken hold in various spheres of Canadian society, and Indigenous tourism has emerged as a tool for achieving this goal.

To facilitate collaboration between Indigenous entrepreneurs and tourism industry stakeholders, **Indigenous Tourism Quebec (ITQ)** wishes, through this guide, to contribute to demystifying contemporary Indigenous realities by educating and equipping the various stakeholders so that they, in turn, become respectful and multiplying allies.

This guide is intended for tourism and economic stakeholders, as well as for our allies at all government levels — in other words, anyone involved in any way in Quebec's Indigenous tourism ecosystem. Collaborating with communities and promoters to develop authentic tourism experiences requires an understanding of both contemporary and traditional Indigenous realities.

As a vital tool for fostering better collaboration between Indigenous and non-Indigenous peoples, this awareness-raising guide contributes to the reconciliation process. ITQ wishes to bridge this divide. We aim to inspire meaningful reflections and share our tourism-specific Indigenous expertise to strengthen our relationships and elevate our destiNations. Together.

Happy reading,
The Indigenous Tourism Quebec team



Glossary of common terms

To help you become acquainted with the appropriate terminology and enhance your understanding of the Indigenous world, this concise glossary will be a useful tool.

Band council:

A political entity within a community, as established by the 1982 Canadian Constitution and originating from the 1876 Indian Act. Much like a municipal council in Quebec, the band council is made up of an elected assembly chosen through an electoral system specific to each community. This governance structure plays a highly significant political and administrative role within the community and in its relations with governments. Band councils are responsible for matters related to educational institutions, childcare services, healthcare institutions, public safety, and more.

Band number:

The 10-digit number on the Certificate of Indian Status issued by Indigenous Services Canada

Colonialism:

The imposition of a social, political, economic and cultural system. We shall be making reference to it in this guide, as it is important to understand the enduring impact of this dominant system on Indigenous realities. Having a distinct perspective on the world and contemporary society, Indigenous people may therefore feel as though they are swimming against the tide every day.

First Nations:

The term First Nations refers to status and non-status Indians as defined in the Indian Act. It does not include the Métis and Inuit since they are not subject to this Act.

First Peoples:

Increasingly used to refer to the original inhabitants of Canada. In Canada, this term includes the First Nations, Inuit, and Métis. Some prefer the term “First Peoples” because it is more precise and meaningful than the word “Indigenous”, which, by its own definition, could include anyone born on Canadian soil.

(Status) Indian:

A term formerly used to refer to an Indigenous person. Today, “Indian” is used in a legislative context for a First Nations person who is registered under the Indian Act. Individuals with Indian status (or Registered Indian status) meet the criteria specified in the Act and are assigned a band number for identification purposes.

Indigenous:

The term “Indigenous” literally means “native, through ancestral ties, to the country he or she inhabits”. In Canada, this term encompasses the First Nations, Inuit, and Métis. The 2021 census counted 1.8 million Indigenous people, accounting for 5% of Canada's total population.

Inuit:

A Nation whose common ethnic origin is associated with Canada's northern territories, which are known as Inuit Nunangat. In Quebec, the majority of the Inuit live in Nunavik while in the rest of Canada, they are primarily located in Nunavut and the Northwest Territories. The Inuit can also be found in Russia, Alaska, and Greenland.

Native American:

Meaning Indian or Native of the Americas. This term is no longer used in Quebec and has been replaced by Indigenous.

Non-Indigenous:

Recent term referring to persons who are not part of Indigenous peoples.

Reserve / Community:

A reserve is a parcel of land, a geographical area owned by the Crown, and designated for the use of an Indian band or an Indigenous community. While this term is still used in legal and legislative contexts, it is increasingly viewed as derogatory. The term “community” is preferred. As an example, an Atikamekw (Nation) from Wemotaci (community) specifies the affiliation of the Indigenous person.

Glossary of Indigenous organizations

(Please note that this glossary does not feature all Indigenous organizations in Quebec)

Kativik:

The Kativik Regional Government is a public organization created under the James Bay and Northern Quebec Agreement. It has jurisdiction over nearly the entire territory of Quebec north of the 55th parallel in areas such as municipal affairs, transportation, the environment, policing, employment, labour training, income security, childcare services, renewable resources, land-use planning, civil security and economic development.

Makivvik:

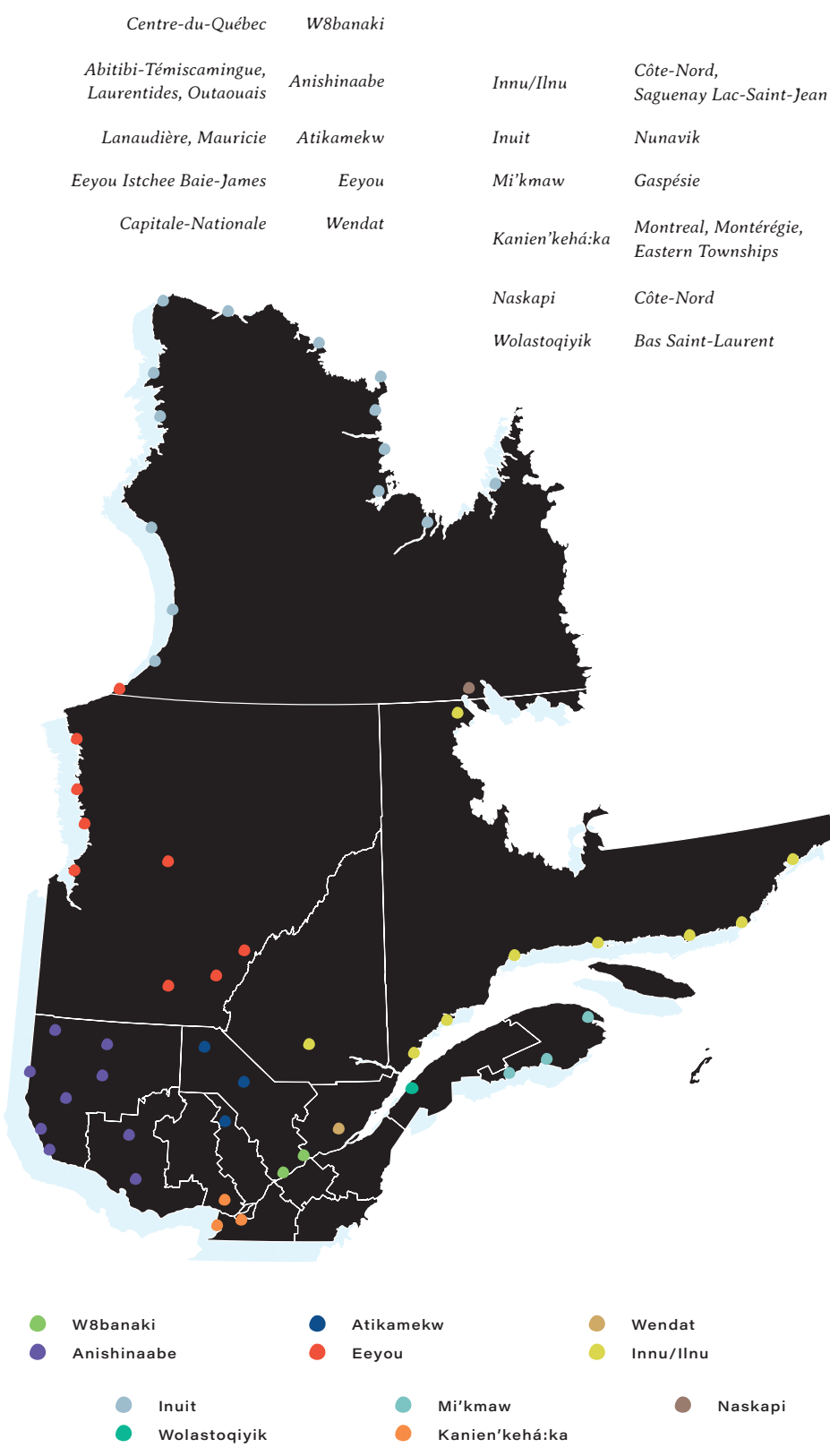
Makivvik is an organization whose mandate is to speak on behalf of the Inuit of Nunavik, and protect the rights, interests and financial compensation provided by the 1975 James Bay and Northern Quebec Agreement and the Nunavik Inuit Land Claim Agreement that came into effect in 2008. The Makivvik Corporation owns a number of large, profitable enterprises that generate jobs. It also contributes to the socio-economic development of the region and to improving housing conditions for the Inuit in Nunavik.

Grand Council of the Crees (Eeyou Istchee in Cree):

The Cree Nation Government represents and governs nine Cree communities in Northern Quebec. It fulfills governmental and administrative functions solely on behalf of the Cree Nation. The Cree Nation's rights are set out in the first modern treaty between Indigenous peoples and governments in Canada: the James Bay and Northern Quebec Agreement, signed in 1975.

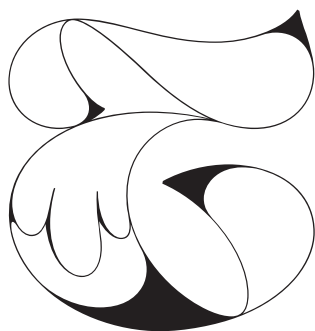
AFNQL:

Created in 1985, the Assembly of First Nations of Quebec and Labrador is a regional political organization that brings together the Chiefs of 43 Indigenous communities in Quebec and Labrador, representing a total of 10 First Nations. The Assembly meets approximately 4 times a year to assign mandates to its Bureau and to the Commissions it has established: the First Nations Education Council, the First Nations of Quebec and Labrador Health and Social Services Commission, the First Nations Human Resources Development Commission of Quebec, the First Nations of Quebec and Labrador Sustainable Development Institute, the First Nations of Quebec and Labrador Economic Development Commission and the First Nations Quebec-Labrador Youth Network.





Indigenous Quebec: 11 unique Nations



he Canadian Constitution recognizes three Indigenous groups: the First Nations, the Métis and the Inuit. In Que-

bec, two of these groups are present, namely the First Nations and the Inuit. Quebec counts a total of 11 Indigenous Nations and as many languages, although some of them share similarities.

Moreover, Indigenous people are often bilingual or even trilingual. To start off on the right foot, try to know their preferred language before engaging with them.

In both Quebec and Canada, Indigenous people represent the population with the highest growth rate, characterized by an inverted demographic pyramid. In Quebec, urban Indigenous presence has continued to gain in strength and diversity over the last few decades. More than half of the Indigenous population live in urban areas. The rest live in 55 Indigenous communities across Quebec.

Name of the Nations

In recent years, Indigenous Nations have been reclaiming their traditional names. Most of the names given to Indigenous Nations over the past few centuries were imposed by colonial authorities. This holds true for the first and last names of many individuals as well. As an example, for a long time, the Innu were called “Montagnais” and the Wolastoqiyik, were referred to as “Maliseet”.

To show respect and appreciation for this identity reclamation process, it is preferable to use the name of the Nation or even the community to resonate with a person's identity rather than using the generic term “Indigenous”.

Instead of:

***This entrepreneur is Indigenous or this
Indigenous tourism enterprise.***

It is preferred to be specific as follows:

***This entrepreneur is Wolastoqey
or this tourism enterprise is from the
Wolastoqiyik Wahsipekuk community.***

This identity awareness can be compared to that of Canadians on a larger scale. For instance, a Quebecer would prefer to be identified as Quebecer or even more specifically as being from Chicoutimi (Saguenay), rather than being broadly referred to as Canadian.

Land acknowledgement

In its various forms, land acknowledgement fosters meaningful and respectful relationships between Indigenous community members and collaborative partners. It is a respectful gesture that acknowledges connections to the past, present and future, reminiscent of an ancient Indigenous custom of honouring and expressing gratitude to a host Nation for receiving another.

To uphold this custom without any territorial attribution and thus avoid land occupation issues, ITQ prefers emphasizing that we are on unceded Indigenous territory and specifically acknowledging the nearby Nation(s).

It is best to check with the nearby communities about their perception and willingness regarding this important aspect of identity affirmation.

Example of suggested wording for land acknowledgment:

We wish to acknowledge that we stand on land rooted in millennia of history. Today, the [...] Nation(s) is / are the custodian(s) of the lands and waters of the territory on which we are gathered today.

Let us take a moment to acknowledge the Indigenous languages, cultures, and identities that enhance this unceded territory. Various Indigenous Nations continue to call these lands home, and we would like to acknowledge the importance of their contributions, past, present, and future.

Traditional Name	Plural	Western Name*
<i>W8banaki</i>	<i>W8banakiak</i>	<i>Abénakis</i>
<i>Anishinaabe</i>	<i>Anishinaabeg</i>	<i>Algonquins</i>
<i>Atikamekw</i>	<i>Atikamekw</i>	<i>Atikamekw</i>
<i>Eeyou</i>	<i>Eeyouch</i>	<i>Crees</i>
<i>Wendat</i>	<i>Wendat</i>	<i>Hurons</i>
<i>Innu/Ilnu</i>	<i>Innu/Innuatsh</i>	<i>Montagnais</i>
<i>Inuit</i>	<i>Inuit</i>	<i>Eskimos</i>
<i>Mi'kmaw</i>	<i>Mi'kmaq</i>	<i>Micmac</i>
<i>Kanien'kehá:ka</i>	<i>Kanien'kehá:ka</i>	<i>Mohawks</i>
<i>Naskapi</i>	<i>Naskapi</i>	<i>Naskapis</i>
<i>Wolastoqey</i>	<i>Wolastoqiyik</i>	<i>Maliseet</i>

*We recommend prioritizing traditional names to avoid the use of outdated terms.







A few words in Indigenous languages

Indigenous peoples define the world through the poetic expressions of their languages. For every Nation, the social and linguistic spheres are intricately interwoven, shaping the values and norms of the society around us. Often rooted in oral tradition, these Indigenous languages are put to the test, and sometimes even forgotten.

The decline of Indigenous languages can be attributed to various factors: the growing urban migration of Indigenous people, the pervasiveness of new technologies, the need for younger generations to speak French or English in order to work and provide for themselves, etc.

To connect with Indigenous communities and provide support as an ally, we encourage you to learn a few words in the language(s) of the Nations that dwell in your region.

Anishinaabe

Language: Anishinaabemowin



Hello

How are you?

Thank you

Goodbye

Kwe

Antac Inap?

Migwech

Madjashin

Atikamekw

Language: Atikamekw nehirowimowin

Hello

How are you?

Thank you

Goodbye

Kwei

Tan e ici maisitin?

Mikwetc

Matcaci



Eeyou

Language: lyniw-ayamiwin

Hello

How are you?

Thank you

Goodbye

Waachiye

Chimiyupuiin aa?

Chinaskumitin

Waachiye

Innu/Ilnu

Language: Innu-aimun

Hello

Kuei

How are you?

Tan ishpenin

Thank you

Tshinashkumitin

Goodbye

Iame

Inuit

Language: Inuktitut

Hello

Ullukut

How are you?

Qanuippit?

Thank you

Nakurmik

Goodbye

Atsunai

Kanien:kehá:ka

Language: Kanien'kéha

Hello

Shé : kon

How are you?

Skennenko'wa ken?

Thank you

Nia : wen

Goodbye

O : nen

Mi'gmaq

Language: Mi'kmaq



Hello

How are you?

Thank you

Goodbye

Gwe

Me' tal-wlein?

Wela'lin

Atiu

Naskapi

Language: Iyuu iyimuun

Hello

How are you?

Thank you

Goodbye

Wachiya

Danæeden

Chiniskumitin

Aakutaah

W8banakiak

Language: Abénaki, aln8ba8dwaw8gan

Hello

How are you?

Thank you

Goodbye

Kwaï

T8ni kd'al8wzin?

Wliwni

Adio





Wendat

Language: Wendat

Hello

Kwe

How are you?

Ahskennon'nia ihchies

Thank you

Tiawenhk

Goodbye

Önenh

Wolastoqiyik Wahsipekuk

Language: Wolastoqey latuwewakon

Hello

Qey

How are you?

Tan kahk olu kiluwaw pemkiskahk?

Thank you

Woliwon

Goodbye

Wathomuwal





Important historical events



he present-day realities of Indigenous people bear the imprint of certain historical events, often negative, resulting

in significant intergenerational repercussions. As we strive for the well-being of future generations, these pivotal historical events need to be known, named and explained in order to demystify the past.

Visitors who choose Indigenous tourism are seeking an authentic Indigenous experience. To this end, they need to be aware of the darker chapters in history, the oppression suffered by Indigenous peoples as well as the challenges they face today, such as the precarious living conditions in some communities, housing shortages, and the enduring trauma associated with residential schools which has led to a number of psychosocial issues.

The Indian Act

The adoption of the *Indian Act* in 1876 marked a significant setback in the living conditions of Indigenous people in Canada compared to when the Royal Proclamation was in effect. Originally intended to control and regulate all aspects of Indian life, *the Indian Act* has been structuring the relationship between the Government of Canada and the Indigenous peoples in Canada for over 150 years. Despite a few amendments, the Act is still in force, and continues to impact the human rights of Indigenous people in the country.

How?

- › By defining who is and who is not Indian.
- › By granting minor status to all Indigenous people registered under the Act.
- › By defining community rules.
- › By organizing the administration of resources for band councils.
- › It thus continues to have major impact on the lives of all Indigenous people to this day.



2012
The shoes are
left here as a
symbol of the
loss of the
children who
were killed
in the
2012
shooting
at the
elementary
school in
the
city of
Chicago.

With love
and respect
for the
children who
were killed
in the
2012
shooting
at the
elementary
school in
the
city of
Chicago.



Residential schools for Indigenous people

In this text, the term “residential schools for Indigenous people” will be used instead of “Indigenous residential schools” to emphasize that these establishments were not run by Indigenous people.

The residential school system for Indigenous people, was instituted by the Canadian government at the end of the 19th century, with the aim of gradually evangelizing and assimilating Indigenous people. In 1920, residential schools were made compulsory by the Canadian government. Established later in Quebec, this system was marked by abuse, physical and sexual violence against some 150,000 young Indigenous people across the country, who were forcibly taken from their parents and communities and sent to these institutions. Some children even lost their lives in these schools, without ever being found.

The Sixties Scoop

Between 1950 and 1980, more than 20,000 Indigenous children were removed from their homes, placed in foster care or adopted by non-Indigenous families, locally and internationally, without the consent of their families or communities. Most of these children were stripped of their cultural identity, and some endured psychological and physical abuse. (Mikana, 2022)

Missing and murdered Indigenous women and girls

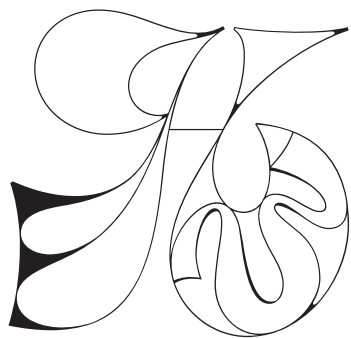
The situation of missing and murdered Indigenous women and girls in Canada stems from complex historical, systemic, legal and social factors. Often underestimated and overlooked, this human rights crisis has only recently garnered significant attention in the national media. Indigenous women and girls face disproportionately high rates of violence and disappearance compared to the general population. Shortcomings in police investigations and justice systems have contributed to this reality.

Indigenous communities, human rights advocacy organizations, and women's groups have long called for action to bring an end to this crisis. In 2016, the National Inquiry into Missing and Murdered Indigenous Women and Girls in Canada was finally launched. Nonetheless, concerns persist regarding the effective implementation of recommendations and measures to resolve this crisis and ensure the safety of Indigenous women and girls.

Violence against Indigenous women also has a historical dimension. Unfortunately, it dates back to the imposition of a patriarchal system which denied women a place in the political and economic spheres. Over a few decades, women had to learn to remain silent and refrain from involvement in matters concerning the well-being and future of their communities. This is a more insidious form of violence, which is no less important than physical and sexual violence.



Indigenous Tourism Quebec



aving set the context, let us briefly introduce you to our tourism association, and

especially to the realities and challenges associated with Indigenous tourism in Quebec.

Established over 30 years ago and having evolved under different names and navigated through various organizational phases, ITQ has matured considerably and continues to thrive. A sectoral tourism association (ATS) endorsed and supported by the Ministry of Tourism, ITQ is also recognized by the Assembly of First Nations of Quebec and Labrador (AFNQL) as the key representative of Quebec's Indigenous tourism industry. Deeply and widely involved in the Canadian and Quebec tourism ecosystem, as well as in Indigenous economic development, ITQ has earned an outstanding reputation in the industry.

Playing a key role in diversifying the tourism offer and attracting target markets, Indigenous tourism is one of the priority and distinctive experiences promoted by Destination Canada and the Alliance de l'industrie touristique du Québec. The province is home to over 250 First Nations and Inuit tourism enterprises. ITQ works proactively with the 11 Nations in 17 of Quebec's 21 tourism regions.

**Do you want to be
an ally and start a
fruitful collaboration?**

Here are a few suggestions:

1. Provide training on Indigenous tourism to your employees.
2. Include an Indigenous person on your board of directors.
3. Grant service contracts to Indigenous suppliers.
4. Acknowledge ancestral Indigenous territories during your meetings.
5. Plan an activity related to an Indigenous tourism experience.

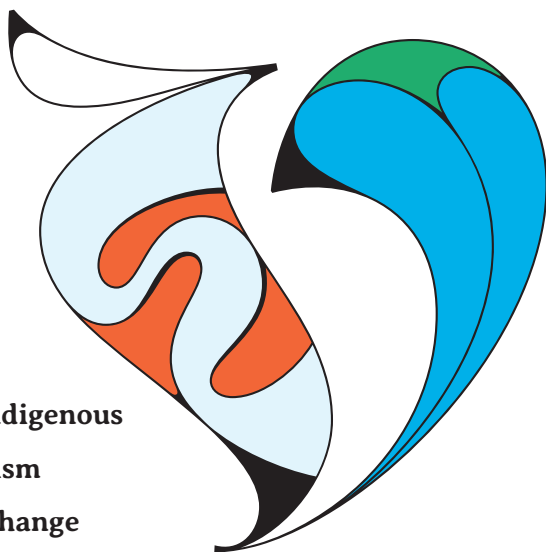


Mission

To guide and propel the success of Indigenous entrepreneurs in tourism markets through our strengths: human-centered relations, expertise, advice, networks and strategies.

Values

To support sustainable Indigenous enterprises through tourism and promote cultural exchange by highlighting the tourism offers and cultural experiences of the First Nations and Inuit.



Other Indigenous organizations also play a key role in the Indigenous tourism industry. **The Indigenous Tourism Association of Canada (ITAC)** develops relationships with other groups sharing similar mandates in the 10 provinces and 3 territories across Canada, enabling collective support and uniting the Indigenous tourism industry in the country.

In the province of Quebec, there are also two regional Indigenous tourism associations: **Tourisme Eeyou Istchee Baie-James** and **Nunavik Tourism**.

A number of communities have also set up a tourist office:

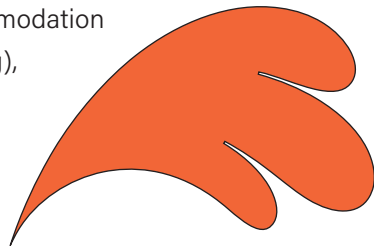
- › Tourisme Gesgapegiag
- › Kahnawa:ke Tourism
- › Wemindji Tourism
- › Cree Outfitting and Tourism Association
- › Tourisme Wendake

Indigenous tourism in numbers



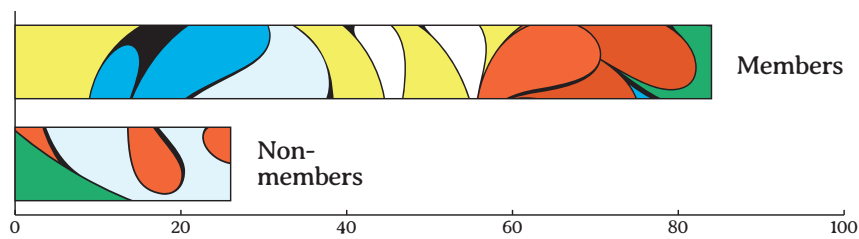
From small enterprises such as craft shops to large establishments like sophisticated hotels, Indigenous tourism is a rich tapestry of diversity. It caters to the growing demand of visitors, both local and international, seeking an authentic, sustainable tourism experience steeped in history.

So, which enterprises make up the Indigenous tourism industry? Spanning 4 key business areas (Nature & Adventure, Art & Culture, Accommodation & Restaurants, Hunting & Fishing), Quebec's Indigenous tourism industry is highly diversified.



The following is a brief overview of our association’s membership based on a survey conducted with Leger in 2021.

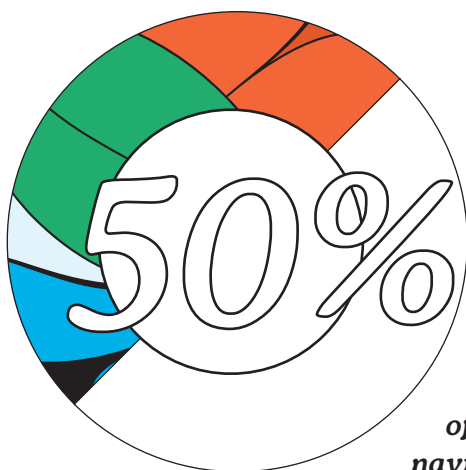
The vast majority (84%) are members of their regional tourism association (ATR).



41%
A substantial proportion (41%) actively collaborate with the travel trade while a quarter of the surveyed enterprises would like to build ties with it.

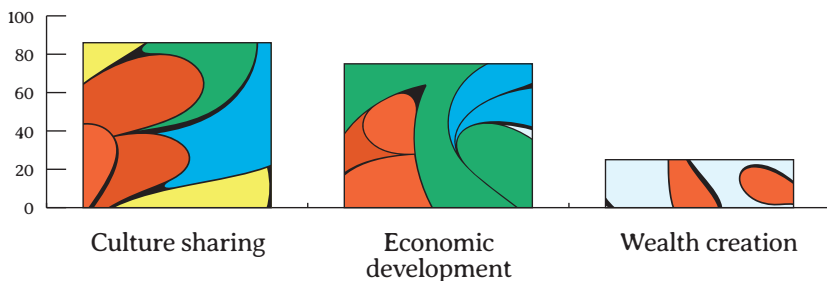
A majority of the enterprises are in the development stage (36%), with a turnover of less than \$100,000 and an average of eight employees. They operate for a third of the year and are mainly community-based.

36/100



50% of the enterprises have a transactional website. This shows a strong need to assist a lot of enterprises in navigating the digital shift.

Why have Indigenous tourism operators chosen this career path?



Sharing culture and ensuring the authenticity of the offer are the main motivations of enterprises at 86%, followed by participating in economic development at 75%. Wealth creation ranks last at 25%.

Challenges faced by Indigenous tourism entrepreneurs

Recruitment and retention of the workforce, as well as access to qualified labour, are undeniably some of their most pressing challenges, as is the case in all economic sectors. However, given that Indigenous tourism is inherently centered on personal connections and meaningful interactions, this challenge takes on added importance.

Ensuring alignment with Quebec's offers, competing with well-established Indigenous destinations on a global scale, offering authentic products that meet industry standards are also among the challenges at play, besides regional and community accessibility. This emphasizes the need to collaborate, embrace openness and steer clear of preconceived notions.

Indigenous entrepreneurs face an additional hurdle, being perceived as economically safeguarded and shielded from seizures within their communities. This situation directly stems from the *Indian Act*.

In fact, property located in communities cannot be mortgaged or used as collateral, as loans must be guaranteed by the State. This important distinction directly impacts the search for funding and access to government and private programs to support the development of Indigenous tourism projects and initiatives.

Though the common motivation of tourism entrepreneurs is to participate in tourism and community development while preserving their cultures, it is imperative that organizations and their business models transition toward lasting and sustainable forms that enhance and set apart the experiences they provide.

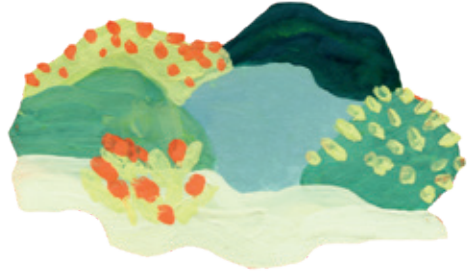
Myth

Indigenous people do not pay taxes!

Reality

For an Indigenous person to be exempt from paying income taxes, it is imperative to have registered Indian status and work in a community. As for taxes, exempted goods must be delivered and used within the community, otherwise, applicable taxes are due.

Tax exemption should not be viewed as a privilege. In fact, the tax exemption provided for in the Indian Act is one of several regulations that are far more restrictive than beneficial.



The positive impacts of Indigenous tourism

For Indigenous communities and promoters, tourism plays an important role in shaping identity, acting as a vital catalyst for cultural development, and serving as a key socio-economic tool. Moreover, Indigenous tourism is:

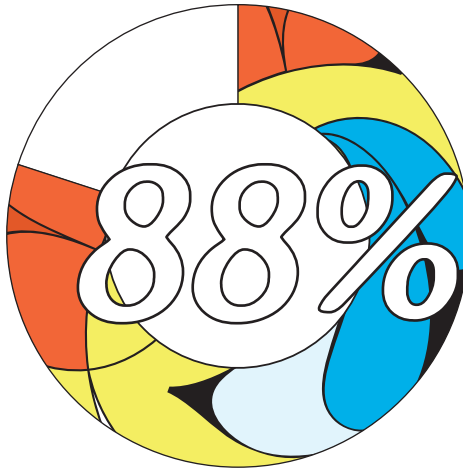
- › An opportunity to share our stories and impart our knowledge of the community, its heritage and culture.
- › An opportunity to teach and perpetuate traditional skills.
- › An opportunity to enhance the region's visibility.
- › An authentic and holistic tool for initiating and supporting efforts in building connections between communities and local and international spheres.
- › A conducive space for the promotion and preservation of Indigenous languages.

Tourism: A tool for bringing people together

Today more than ever, as shown by a recent survey, tourism is a powerful tool for raising awareness and fostering connections among Quebecers who show a keen interest in engaging with First Peoples.

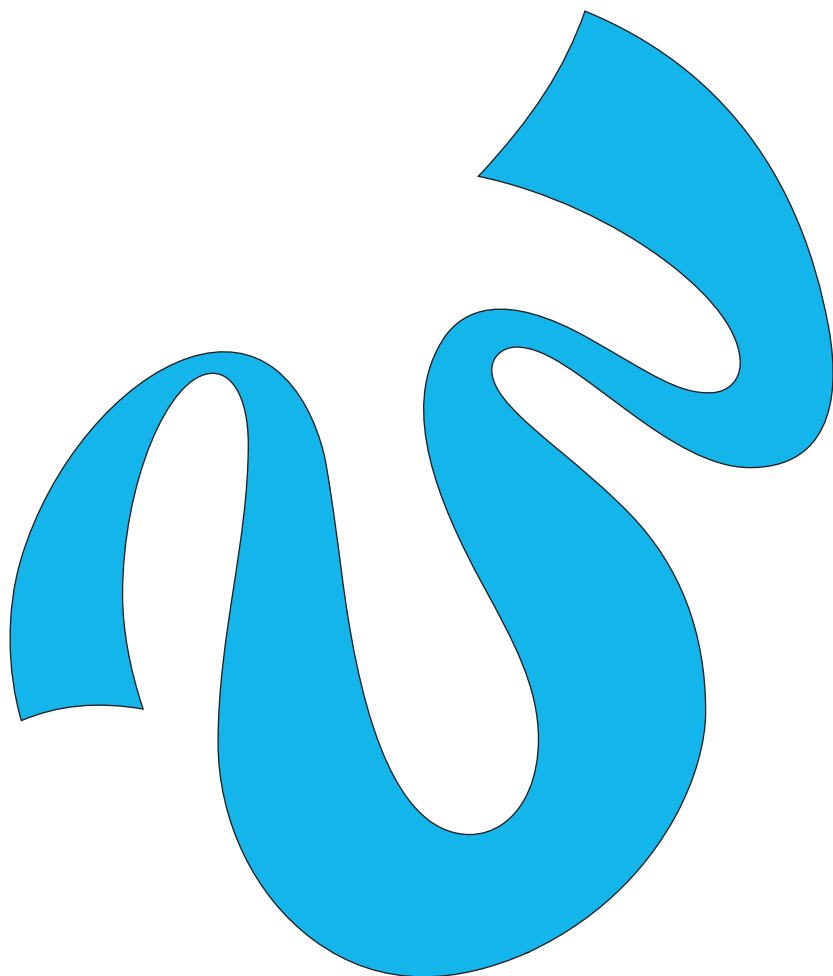
With regard to international markets, France and French-speaking Europe, Germany and the Northeastern United States remain a priority, and are the most likely to be interested in Indigenous tourism experiences. According to a study conducted by Destination Canada, one out of every three international visitors to Canada wants to participate in an Indigenous tourism experience.

However, the pandemic and the media coverage of historical events mentioned earlier have broadened horizons for both Quebecers and non-Indigenous people with a strong interest in learning more about Indigenous traditions, heritage, culture, art, and languages. Consequently, Indigenous tourism is increasingly catering to the demand from Quebecers, as revealed in a survey of 2000 Quebecers conducted by Leger Marketing:



- › 88% of Quebecers share a positive opinion of Indigenous communities.
- › 89% of Quebecers show an interest in taking part in at least one of the proposed Indigenous activities.
- › The greatest hurdle to participation for Quebecers is lack of knowledge about the Indigenous tourism offer, followed closely by the accessibility of experiences.
- › In fact, 88% of respondents say they have scarce or no knowledge about the offer.

ITQ is motivated by these results which not only confirm the appeal of an Indigenous tourism and cultural offer but also emphasize the major role that our association and industry allies must play.



Authenticity of the offer

Protecting the authenticity of the Indigenous tourism offer is of utmost importance. Indigenous organizations are actively working to establish a framework for this authenticity, with current initiatives receiving support from ITQ.

As far as ITQ membership is concerned, two criteria are required to become a member enterprise of our association:

1. Offer a tourism experience.
2. Be a majority Indigenous-owned or managed enterprise.

Thus, ITQ distinguishes between an Indigenous tourism enterprise and a tourism enterprise with Indigenous content. As such, we suggest that our sectoral and regional tourism associations also adopt this distinction for identifying and classifying experiences.

The term **“Indigenous tourism enterprise”** applies to majority Indigenous-owned tourism enterprises and organizations. These enterprises and their operations may be situated within or outside Indigenous communities. Proof of ownership through registered Indian status (as determined by the *Indian Act*) is therefore an indication of authenticity.

The term **“tourism enterprise with Indigenous content”** applies to non-Indigenous enterprises and organizations that have integrated an Indigenous component into their offers and can demonstrate a respectful and collaborative relationship with the relevant community(ies), such as parks, museums, natural sites, travel services, minority Indigenous partnerships, etc. These enterprises are allies and complement the Indigenous tourism offer. The approach adopted with regard to the relevant community(ies) is of utmost importance and will establish the difference between cultural appreciation and cultural appropriation.

Indigenous Tourism Quebec, as the representative body of its sector, can verify the data gathered from enterprises and confirm their classification, as needed.

Cultural appropriation

The use, by an individual or group of people, of cultural elements from another culture, often a minority one, in a manner deemed offensive, abusive, or inappropriate. Moreover, this usage is often insensitive, ill-intentioned, or occurs without the approval or consultation of the communities involved. Cultural appropriation also includes the alteration or decontextualization of the meaning behind images, objects or other elements.

Cultural appreciation

Celebrating and showcasing cultural elements in a respectful and authentic way, taking the time to understand their meaning. Demonstrating a genuine interest in the culture.



Indigenous people: Between two worlds

To be an ally in Indigenous tourism development, it is important to understand the ongoing impact of colonialism on Indigenous communities. It is from this perspective that Indigenous tourism development should be envisioned.

When working with an Indigenous enterprise, it is important to be in tune with the values of the entrepreneur and their community so as to be a true ally in the development process and avoid perpetuating colonial reflexes that lean toward specific Western approaches. The key is to set aside preconceived notions and embrace mutual collaboration on an equal footing, with an open mindset. It must be a two-way process. Some examples of best practice:



Building a trust-based relationship

An effective approach is to deploy advisors who directly engage with Indigenous communities and entrepreneurs on-site. Cultivate a long-term

rather than a one-off collaboration. Involve Indigenous partner organizations. Be sincere! While many Indigenous people support tourism development initiatives, it is important to consult them before implementing a project, and especially, to ensure a fair distribution of profits and benefits. The opinions, perspectives, and aspirations of Indigenous people must be respected, heard, and taken into consideration. It is important for us to build nation-to-nation relationships across Quebec and the rest of Canada.

As mentioned earlier, we also encourage you to learn some basic words such as “Hello” and “Thank you” in the languages of the Indigenous communities in your region. Dictionaries in the form of apps and websites are available for the vast majority of Indigenous languages.



Staying informed

Just as you would when exploring other cultures, make sure you are well-informed: each community is different. 11 Nations, 55 communities. 55 storied histories and cultures. When planning your trip, learn all you can about the community you are visiting, its history, traditions, infrastructure, etc.

Showing humility

Keep an open mind and listen with humility to what people want to share with you. Ask questions but respect each person's boundaries and pace! Even if you come well-informed, do not claim to know everything. You will also learn a lot by interacting with people from the communities.





Respecting the pace

The notion of time is different, based more on being in harmony with nature and people, and less on digital technology. The emphasis is on taking time. Community or family matters hold greater significance than professional appointments.

Supporting the community

Prioritize Indigenous enterprises for your accommodations, meals and activities. Celebrate the community at powwows and events: the perfect opportunity for Indigenous and non-Indigenous people to come together and connect. You are invited to join in the most authentic experience! And avoid mass tourism: travel less but for longer.



*"This tool empowers
us all to grasp the full
potential of the sector while
fostering a sense of community.
You're now not only better
tourism stakeholders,
but also better individuals.
At ITQ, we've long based our
business model on partnerships
and we'd like to thank you for
your openness and invaluable
contribution to the development
and growth of our sector."*

*Dave Laveau, Executive Director
Indigenous Tourism Quebec*

For more information



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The ASHUKAN Institute — professional and general public training programs, and webinars on various themes related to First Peoples.

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Videos and films on and by Indigenous people with Wapikoni Mobile — wapikoni.ca.

The podcast "Laissez-nous raconter : L'histoire crochie" on Radio-Canada's Ohdio site, documentary "Laissez-nous raconter" — ici.tou.tv.

Music by Indigenous artists and in Indigenous languages (e.g. nikamowin.com/en).

The documentary "Décoloniser l'histoire : L'horreur des pensionnats indiens" on Télé-Québec.

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* These sources were active as of September 1, 2023.



Let us cross this
bridge together.



Wachiya



Kwey



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